1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

262 The principal food was the tortilla, a flat cake of un-
[415] leavened corn meal, which measured a good foot in diameter,
●855 to judge from the size of the clay griddles used in cooking them, in contrast to the modern tortilla which varies between four and six inches. At three the child received half a tortilla a day; at four and five his ration was doubled; from six to twelve a tortilla and a half were prescribed, and at thirteen the allotment was two. Supplemented by beans and game, this diet was filling and nutritious.

861 The Mendoza manuscript reflects the current Aztec ideas on child psychology. Admonition was the chief method of discipline up to the eighth year. From then on a rigorous corporal punishment awaited the recalcitrant child. This discipline ranged from pricking the hand with the maguey spine to exposing the child to the chill rigors of a mountain night, lying bound and naked in a mud puddle. In view of the almost
[855] universal kindness which Indian parents show to their children, they probably seldom applied these extremely imaginative corrections for wrongdoing by the young.

868 This type of training, not unlike that of a modern farm
871 child, initiated him directly into the economic life of the
793 home. The satisfactions in playing a man's part by contributing to the family welfare compensated the child for the heaviness of his social obligation. At fifteen or sixteen most boys went through a special training before assuming the full rights of manhood; under certain conditions they were younger when they received this special instruction. There were two types of schools: the *telpuchcalli*, or house of youth, for standard training, and the *calmecac* of uncertain etymology, for instruction in priestly duties. The *telpuchcalli*, maintained by the clan for the children of its members, offered instruc-

6: Sahagún M-5 (1529-1590) 1954 NU7 Aztec NU7

565 **Twentieth Chapter, in which is told how they reared the sons of lords and noblemen.**

Ic cempoalli capitulo: vncan mjtoa, in quenjn qujnoapacia in inpilhoan tlatoque, ioan pipilti.

And here is described the rearing of the sons of those who were lords, and of all the princes, who were the sons[1] of lords and noblemen.

Auh njcan mjtoa: in jnneoapaoaliz in iehoantin in tlatoque inpilhoan, ioan in jxqujchtin in tlaçopipilti, in jnpilhoan tlatoque, pipilti.

854 Their mothers and fathers nourished and raised
●855 them, or nursemaids raised them while they were still small children.

iehoantin in jnnaoan, in jntaoan qujmjxcaltia, qujnoapaoa, anoço chichioame in qujnoapaoa in oc pipiltotonti:

565 And when they could run, when they were per-
855 haps six years old, thereupon [the boys] went [forth] to play. Their pages—perhaps two, or three—accompanied them that they might amuse them. [The child's] father or mother charged these [pages] that [the boy] not behave ill, that he not taint himself with vice, as he went along the streets.

auh in jcoac ie uel nenemj, aço ie chiquacenxiuhtia, njman ie ic iauh in maaujltiz, in qujnujca ixolooa aço ome anoço ei in caaujltiz, iehoantin qujnocualtia in jtatzin in jnantzin injc amo tlauelilocatiz, injc amo qujmocujtlaujz tlauelilocaiotl: in jcoac otli qujtocaz.

565 And also they took great care that he should con-
867 verse fittingly with others—that his conversation should be proper; that he should respect and show reverence to others—[when] perchance he somewhere might chance to meet a judge, or a leading militia officer, or a seasoned warrior, or someone of lesser rank; or a revered old man, or a respected old woman; or someone who was poor. He should greet him and bow humbly. He said: "Come hither, my beloved grandfather; let me bow before thee." And the old one who had been greeted then said: "O my beloved grandson, O precious stone, O precious feather, thou has shown me favor. May it go well with thee."

Auh no cenca qujcujtlaujltiaia injc vel tenotzaz, injc qualli iez in jtlatol, injc teimacaçiz, injc temauhcaitaz, aço cana qujnamjquiz aço tecutlato, anoço achcauhtlaiacati, anoço iautequjoa, anoço çan aca tlapaltzintli, anoço veuentzin, anoço ilamatzin, anoço aca motolinja, qujtlapaloz cenca mopechteca, qujlhuja, xioalmoujca nocultzine, ma njmjtztlaxili: auh in iehoatl oqujtlapalo veuentzin njmā qujlhuja notujuhtzine conzatle quetzalle otinechmocnelili ma ximonenemjti:

And when the young boy thus saluted others, they praised him highly for it. They rejoiced greatly over it; they were joyful because of it. They said: "How will this beloved child be, if he shall live? He will in sooth be a nobleman. Mayhap his reward will be something [great]."

auh injc iuh tetlapaloa, y, in piltontli, ic cenca qujiecteneua, cenca ic papaquj, ic motlamachtia. qujtoa: quenamj ietiuhi in piltzintli intla nemjz ca tel pilli, aço itla imaçeoal iez.

565 And when he was already maybe ten, twelve, or
871 thirteen years old, they placed him in the priests' house; they delivered him into the hands of the fire priests and [other] priests, that he might be reared

Auh in jcoac ie matlacxiuhtia aço ie vmome, anoço ie ome, jcoac qujcalaquja in calmecac, inmac qujmoncaoaia in tlenamacaque, in tlamacazque, injc vmpa izcaltiloz nonozaloz, tlachieltiloz inic vel

1. After *jnpilhoan*, the Real Academia de la Historia MS has the following, omitted from the Florentine Codex: "*Inic mononque inic onoxaltia ça yc no yui in omoiuc in tlacatilaoil, çan ac*"—"they were reared and brought up just as hath been told in the [section] on birth."

6: Sahagún M-5 (1529-1590) 1954 NU7 Aztec NU7

Twenty-first Chapter, in which is told how all arose through the ranks until they became judges.

Injc cenpoalli oce capitulo, vncan mjtoa, in iuh quijna tlamamatlatl injc tlecoia in jxquichica tecutlato muchioa. 302 855

And behold how began the life of the young boy. At first, while still a small boy, his hair was shorn. And when he was already ten years old, they then let a tuft of hair grow on the back of his head. And when he was fifteen years old, then the tuft of hair became long. [This was] when he had nowhere taken captives.

And if he took a captive with the help of others —perchance doing so with the aid of two, or of three, or of four, or of five, or of six, at which point came to an end [the reckoning] that a captive was taken with others' help—then the lock of hair was removed. And thus was the division of their captive: in six parts it came. The first, who was the real captor, took his body and one of his thighs—the one with the right foot. And the second who took part [in the capture] took the left thigh. And the third took the right upper arm. The fourth took the left upper arm. The fifth took the right forearm. And as for the sixth, he took the left forearm.

And when the tuft on the back of his head was removed, he was shorn so that he was left [another] lock: his hair dress kept, on the right side, the hair hanging low, reaching the bottom of his ear; to one side [only] was his lock of hair set. When this [was done], he assumed another face, he appeared otherwise, so that it might be seen that he had made a captive with the help of others [and that] the tuft of hair on the back of his head had been removed.

And then his grandfather, or his beloved uncle, addressed him. He said to him: "My beloved grandson, the sun, the lord of the earth, hath washed thy face. Thou hast taken another face; and thou hast gone to throw thyself against the foe. Let them take thee if, without profit, once more thou takest a captive with the aid of others. What wouldst thou be? Wouldst thou have a young girl's lock of hair? Take care lest thou again take a captive with others' help. Cast thyself against our foes."

Auh izcatquj injc ontxinti, in imemjliz in telpuchtontli, in iacachtó çan oc moquateçonoa in oc piltontli: auh in ie matlacxiujtl icoac mocuexpaltia, auh in cxrtolxiujtl, icoac cuexpalchicacpul muchioa in acan tlama.

Auh intla tepal otlama aço oteoncaioti, anoço otitecaioti, anoço otenauhcaioti anoço otemacujlcaioti, anoço otechiquacencaioti vncan tlantica injc tepal tlamalo injc necuexpallaçalo. Auh injc quimoxexelhuja inmal chiquaceccā qujça. Injc ce vel iehoatl in tlamani quicui in itlac: ioan ce imetz: iehoatl in tomaiauhcāpa tocxi: auh inic teoncaiotia, quicui in topochcopa tametz. Auh inic tehecaiotia: quicui in tomaiauhcampa tahcul. Jnic tenauhcaiotia: quicui in topochoopa tacul. Jnic temacuilcaiotia: quicui in tomaiauhcampa tomatzotzopaz. Auh inic tlachiquacencaiotia iehoatl quicui in topochcopa tomatzotzopaz. 727 858

Auh in in icoac mocuexpallaça, inic moxima motzotzocoltia quioallamachia in innexin imaiauhcāpa quioalhuilancaiotia inacaz itzintlan oalaci iioca motema initzotzocul: in icoac y oc centetl quicui inixaiac oc centlamantli ic tlachia inic ittoz ca otepallama omocuexpallaz.

Auh niman ic quitlatlauhtia in icul anoço itlatzin quilhuia. Nosiuhtze omiczmixamili in tonatiuh, i tlaltecutli ocenteti ticcuic in moxaiac, auh ça otia, inuicpa xonmomaiaui ma mitzuicacan in toiauol intla nen oc ceppa tepal xitlama tle tiez cuis timatzotzocoltiz, ma nen ie no cuel tepal titlama ça inca ximomocla in toiauhoan. 603 [604] 861

X-787 Twenty-second Chapter, which telleth of the eleventh sign, called One Monkey, and of its fortune.
776 It was said of those then born that one was a man of
753 good standing, friendly, amiable, and happy, given
784 to music and the other arts. And it was said that at this time descended to earth those who were the "Goddesses"; and that those whom they met on the road or in paths between houses they injured and visited with sickness. And for this reason, when it was this day sign, no one could fare forth. And one who then sickened the physicians forthwith abandoned.

Ixc ompoalli vnomo capitulo, itechpa tlatoa, ixic motlacotl oc machiotl, in jtoca oc oçomatli: ioan in jtonallo, quiimach in aquiquc vncan tlacatia quall: iiollo catca, teicnjoan, tlaçotlaloni, papaquini, quimocuitlaviuia in cuicatl, ioan in oc cequi tolteca-iotl: auh quil in jquac oalmoia, in aquiquc cioateu in tlalticpac: auh quil in aquiquc quinnamiquia, in vtlica, in anoço caltzala quitlauelilaia cocolitztli itech quitlalia: auh ipampa in ipan in tonalli catca, aiac vel quiçaia: auh in aquin iquac mococoaia, çan nimaa quiznaoatiaia in titici.

787 One Monkey set in. This Monkey [day sign] they regarded as favorable.

776 But also they said that at that time the so-called
784 "Princesses" or "Goddesses" descended. It was the time when they were expected, the time of their arrival. At this time they looked upon the children
● 855 with much apprehension. They simply shut them in the houses; they did not wish them to appear at the entrances or on the road, so that [the Goddesses] would not come upon or harm them. Perhaps one of them would have twisted lips, or a shrunken mouth; or be cross-eyed or of weak vision; or his lips would quiver or quake; or he would be maddened—a devil would possess him and he would foam at the mouth; or he would have withered, twisted arms; or be lame, etc.

Moquetza oc oçomatli: inin oçomatli, quiçqualitaia:

auh ioan quitoa, no uncan temoaia inchiclpan, imaçia, in motenoaia cioapipilti, cioateu, cenca vncã quinchiauhcaittilaia in tepilhoan, çã quiztzatzaquaia calitic, amo quimonequiztitlania, in quiaoac, in vtlica, inic amo motenamictiaque, quimitlacaque, aço aca tennecuiliuiz, tempatziuiz, ixnecuiliuiz, ixvitzaliuiz, itca papatlacaz, itca viujocaz, iollotlauelilotiz, itech quinemaz, tenqualaquiçaz, matzicoliuiz, macopichauiz, icxi quiujlanaz. Etc.

776 And if someone began to sicken, the physicians
753 told him that he would become dangerously sick; he would not recover. For he had come upon the Princesses, and they had set upon him; it was the time of their descent and arrival when [this sickness] began. For it was [so] willed.

auh inthã aca ipan opeuh mococoa, quiztillujaia in titici, ca tlamaia, aocmo quiçaz, ca omotenamicti, ipan oquiaque in cioapipilti, ca intemoian, imãcuian in opeuh, ca oelcujloc:

And likewise it was said that if someone were of good standing, of a good day sign, and able, if at this time they injured him, they said that the Princesses had indeed willed it upon him and that he had consulted with them.[1]

auh no ioan mitoa, inthã aca qualli yiollo, in qualli itonal, ioan qualli itlachiclia: vncan quitlacallujaia, quiioaia: ca çan oquelcujque, oquinmocamicti in cioapipilti.

1. Corresponding Spanish text: "Y á aquese que era bien dispuesto, conforme en cuios dias, decian que las diosas le avian derribado de hecho, y en la cuita quitado."

Thirty-third Chapter, in which is mentioned the nineteenth sign, named One Eagle. It was said to be an evil day sign, and he who was then born was boastful, and brave, daring, fearing nothing and no one. And it was said that the women also were daring, of ill fame, of evil tongue, shameless, and immodest. And it was said that at this time descended the lower Goddesses; and they did evil to the small children. Hence they did not let them go out of doors, nor did they bathe them at that time.[1]

Injc cēpoalli ōmatlactli vney capitvlo: vncan motencoa ynjc cexiotlli vnnavi machiotl, yn itoca ce quauhtli: quil amo qualli in tonalli, auh in ipan tlacatia, mochachamaoanj, yoā chicaoque, aiac ixco tlachia, atle ypan tlatta, atle ypā teitta: yoan quil in cihoa, amo tle ypā tlachia, yoan cenca tlavilquixtianj, tentlavelilocque, ixquauhti, amo pinaoanj: auh quil yn iquac, oaltemoia yn aquique tepitoton cihoateteu: auh quintlaueliaia in conetotonti, yc amo quinoalquixtiaia in qujiaoac, amono quimāltiaia yn iquac. 787 X

—One Eagle. This One Eagle, it was said, was an evil day sign. Also at that time descended those named the "Goddesses." It was said, and it was so stated, that they were only the youngest ones, only the sisters,[2] who then came down. Nevertheless, [the people] took great fright, because it was said that they were very harmful, furious, hateful, hostile, and merciless. As they could not be resisted, so they made sport of people, as is told in various places and mentioned here and now. None of the small children might go naked. They were carefully watched, because at this time they might be violently possessed, their lips twisted and withered, their eyes crossed and cloudy, their noses crooked, etc.

In ce quauhtli: ynjn ce quauhtli, mjtoa amo qualli tonalli, no vncan temoia, ih quintocaiotia cihoateteu, quilmach yn juh onmjtoa ça xoxoccio, ça teiccaoan yn vncan temoia, iece cenca vellamauhtiaia, ypampa quil cenca ihjioque, tlavelequc, tetlavelique, amo elelceuhque, amo icnooaque, njman aixnamjquizti, ynjc teca maviltianj, yn juh onmjto quezquican: yn juh conitoa in iquac hin, njmā aiac vel petlauhtinenca in pipiltoētī, cenca malhujloia, ypampa cenca tlaquauh vncan tetech quineoaia, tennecujlooaia, tempatrioooaia, ixnecujlioooaia, ixcatrioooaia, iacanecuiloaia. etc. 787 X 776 855

And therefore they paid them great honor there in the places where they were awaited, there in the different Goddesses' temples. In each neighborhood, in the house clusters and their vicinities, reeds were strewn and scattered; sand was sprinkled on the roads and at street crossings and crossroads—places where roads came together.

auh injc cenca qujnmaviztiliaia in vncan inchielpā yn izquicā cicihoateucalco, in tlatlaxilacalpā, tetlatlaxilacalloc, tetlatlaxilacaltian, tōtoltzetzelolo, tlatoltzetzelolo, tlaixalhujlo yn vtlica, yn vmaxac, yn inepanivjian vtli. 776 782

One who made a vow to them that he would cover and wrap them, adorned their offerings, the paper banners of the Goddesses painted and spattered with liquid rubber. There he covered the different images of the Goddesses, as they were arranged in order. It was at midnight, just at the dividing of the night, that the making of offerings

Jn aqujn invicpa monetoltia: in qujnquentiz qujntlaquentiz, qujnchichivilia yn jnnextlacal, in cihoateteuitl amatl, tlaoolxaoalli, oolpeioac, vmpa qujmoquequentia yn izquiteme, tecpantoque, yn inixiptlaoan iooalnepantla, çan jc onxellivi, iocalli im pcoa tlamanililo, auh iquac mocaoa yie nepantla tonatiuh, yie tlaqualizpā auh in aqujn amo qujntlaquentia, çan [778]

1. Corresponding Spanish text: "no fue demasiado calle de ruyn, ni hedionda, ni donzella que antes digan reynosa."

2. Translation: see "Manuscritos no 3 coloniales," p. 212.